

LIBRARY OF THE UNIVERSITY OF CHICAGO
 1897 556

Olive Trees



WHAT
 ARE THESE TWO
 OLIVE TREES ETC
 ZECH. 4:11-14

R.M. SOMMERVILLE
 EDITOR & PROPRIETOR
 NEW YORK

I WILL
 GIVE POWER UNTO MY
 TWO WITNESSES ---
 THESE ARE THE TWO
 OLIVE TREES ETC
 REV. I:3,4.

CONTENTS

QUESTIONS OF THE HOUR,	257	MONOGRAPHS,	270
NEWS OF THE CHURCHES,	261	EDITORIAL NOTES,	286

No. September, 1903. 9.

THE EQUITABLE TRUST COMPANY

OF PITTSBURGH,

509 SMITHFIELD STREET.

Capital, - - - - - \$750,000.00

Surplus and Undivided Profits, 350,000.00

*4 Per Cent. Interest Allowed on Savings Accounts
Compounded Semi-Annually.*

BANKING BY MAIL.

FOR EQUITABLE PLAN,

SEND FOR GREEN BOOK.

Officers:

President,

Sec'y and Treas.,

THEOPHILUS SPROULL.

EDWARD HOOPES.

When writing, please mention OLIVE TREES.

OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

SEPTEMBER, 1903.

9.

QUESTIONS OF THE HOUR.

THE ALARM.

Rev. J. C. McFeeters, D.D., Philadelphia, Pa.

The words of Jesus, as He sat on Olivet, in the twilight of the last day of His public ministry, are among the most solemn on record. They are even oppressive with awe. He speaks as one before whose eye the future is painfully real in all the succession of events that would convulse kingdoms, and sweep away religions and civilizations, making room for His gospel—yea, He speaks as the One Who makes the future, irresistibly and sublimely administering justice and judgment and exercising loving kindness in all the earth and through all the ages. How soft and sweet that voice while announcing the most terrible events! In that discourse Jesus urges His disciples to watch, pray, prevail, and be able to stand. Watch for the coming of the judgments that will prepare the way for the progress of the Church and her Missions. Pray for wisdom and strength to endure the tribulation through which Christ's glorious kingdom will pass into the promised prosperity. Prevail against carnal security and sensual indulgence which stupefy the heart and close the eyes against danger. Stand in the day of final accounts before the Son of Man seated on His throne of judgment, with all the world summoned in His presence.

Let us follow these successive thoughts somewhat in detail.

Watch for the coming of judgments.

Jesus warned His disciples concerning the approach of appalling events. They believed, they watched, they foresaw. No doubt they observed with painful interest the slumping of public morals, the uprising of murderous factions, the selfishness of leaders in Church and State, the increase of lawlessness and crime, the disappearance of God's authority in presence of man's imperiousness. The increase of wickedness told them that judgment was approaching. The disciples might preach the gospel, call upon men to repent and escape, and secure the ransom of as many as believed; but they could not turn back the impending judgments. Wickedness was reaching the unpardonable climax, and the terrific blow must be struck. It may seem to be out of taste, and without wisdom, to offer in this day of prosperity an admonition to watch for the approach of judgments. In so doing a man may make himself a prey. So much may be observed by way of encouragement that we are dazzled, and what lies behind the glamour remains hidden. Yet let us open our eyes, so that we may see, if possible, both the charms and the perils.

The Church is mighty in membership and in wealth, and faces fearlessly the great task of gospelizing the world; but are not her people caught in the strong

current of worldliness that is carrying them rapidly away from personal godliness and a consecrated life? The work of evangelization and missionating is being pushed with strenuous effort and united strength, with noble determination to overcome every obstacle; but is not the work abortive in results though big in effort, because, instead of the simple, persistent and protracted preaching of the gospel, there is a large element of novelty, sensation, music, and amusement, unscriptural and unchosen by the Holy Spirit? The young people are well organized, and richly furnished for good service in the Church and State; but are not the young men, while yet fresh with the dew of youth, nearly all caught in the meshes of clubs and orders rank with godlessness, where the conscience is paralyzed and the life of the soul sickens and dies? The children are mustered into the Sabbath school like a great host, where their minds drink in the Word of God for an hour each Sabbath; but when the contents of the pictorial "Sunday papers" found in so many homes are gulped down, what becomes of the Bible lesson? Looking at the surface of things, there are great causes for encouragement. But—oh, this "but," how heartless and disagreeable! It is like Ahab's true prophet—it will always prophesy of evil. O that it could be removed! But all the ink on earth cannot cross it out of God's conjunctive providences.

Watch, therefore, for the coming judgments of God. Is not the decadence of conscience regarding doctrine, worship, and the Sabbath, in the Church a sign of approaching evil? Is not the overriding of the Lord's day with trains, mails, excursions, all over our land a cause for alarm? Is not the trade in intoxicants an omen of evil, crouching, as it does, like an overgrown monster, too large and ter-

rible to be disturbed, with its 100,000 victims each year? Is not the government of cities and of the nation so generally sinking into a bottomless pit of moral and political corruption a signal warning of danger? Is not the passion for money, which is idolatry, a sign to be heeded? Is not the contempt for law, bursting out in spasms of mobs and lynchings, a token of coming wrath against sin? The iniquity that has taken such deep root in the public mind, and finds entrenchment in the government, is not likely to be overthrown by the soft winds of the gospel; the stern blasts of judgment are surely coming to do the work. And as the signs increase, let them who are in these systems of evil flee; for the inmates of the building will surely suffer in its fall.

Pray for wisdom and strength to endure tribulation.

Tribulation seems to be a law of the Kingdom of Christ, to continue in force while the governing powers of earth disown the Lord. To go against the current is hard work. But that is the way every godly soul must go. How vain and contemptible to consult ease and convenience on the way to heaven! The nearest church, forsooth, will do, no matter what the doctrine or practice! A sprinkle of rain, scarcely enough to make the flowers fresh, will make the soul slink away from the public worship of Christ Jesus. Such beds of self-indulgence will burn at last like tinderwood. Beware of them.

But the Kingdom of our Lord Jesus must also pass through tribulation as it enters into the great prophetic period of universal triumph. It has always been so. The Apostolic Church passed through the fires that destroyed the temple, and Jerusalem, and all Judea, to enter upon the work of missionating the world. The emancipated Christian Church then passed through the terrors of ten pagan

persecutions ere she conquered the world. Again she arose out of her 1,000 years' darkness and put on the glory of the Reformation amidst the greatest conflicts and the most dreadful tortures. And if we mistake not the law of Church progress and the testimony of God's Word, the greatest of all tribulations lies ahead of the people of God. The strong granite-like fortresses of evil will not fall without conflict and commotion that will convulse the world. Consider the mighty evils that exist in government, in commerce, in society, in religion, how they are sustained with money and men! Against these Christ leads. Against all these His people must press their testimony. The battle must be pushed to the gates. The result, as always, will be for the Church, suffering crowned with triumph. What need of wisdom and power to pass through the tribulation! What need of patience to possess the soul at such a time! The old Jewish system of religion that despoiled the people of conscience and spirit had to be broken up; the old Roman system of government, with its idolatry that beautified humanity, had to be destroyed; it took the straight, practical preaching of the gospel, united with the terrors of God's judgments, to do this. Likewise we may expect every organization on earth that concedes not all the rights and qualities to men and women God has bequeathed them, to reform or perish. And if history repeats itself, great will be the throes of this world as the promised new creation receives birth. Prayer is therefore a most important duty. "Praying always." The soul, conscious of great need, assured of great dangers, feeling great responsibilities, expecting terrible judgments, and confident of ultimate success, should ever be breathing prayer to God. Prayer will not turn back the eom-

ing judgments. Rather "let the daughters of Judah rejoice because of thy judgments." At the thought of terror, destruction and human suffering the heart trembles. But again, at the thought of the emancipation of the earth, and gospel blessedness marching over the rough ruins into every land and home, the heart grows joyous. Just now the new winter is coming; we cannot see it or feel it; but we know it is coming. We know by the unerring laws of nature. Every hour it is nearer; the days are growing shorter; after a time the world about us will be shrouded in white and all her fountains frozen. But at a certain time winter will touch a point beyond which it cannot pass, at which it must turn back, and summer, with the majesty of an undisputed sovereign, will move across the desolate zone, reviving life and beauty, fruitfulness and songs everywhere. Thus the gracious power of King Jesus may for a time appear to recede from the presence of His awful judgments, but at a certain point there will be a blessed reaction, the summer of redeeming love will return with a manifold wealth of peace and grace and glory, giving our world the long-expected millennium of righteousness. "And the light of the moon shall be as the light of the sun; and the light of the sun sevenfold, as the light of seven days."

In view of all this, Christ's ambassadors should preach the truth with all authority, and urge men to submit to God, revealing the appalling alternative. A strong and progressive Church must make the preaching of the Word of Christ the main work in evangelizing the world; no warrant that the Holy Spirit will join in with organs, cornets, flutes, violins and such like. The Word, the Cross, Christ.

The love of ease, self, and pleasure must give place to another spirit that will take delight in enduring hardness for

Christ. Too much softness will finally slough down into sacks of pus. Iron in the blood, wire in the nerve, flint in the check, and fire in the spirit of the follower of Christ, Who makes His force felt.

There should be no abandonment of the truth or Church's attainments. On the battlefield of Gettysburg, General O. O. Howard, on the first day, stood on a hill directing the forces in hand, while the main body of soldiers was thirty miles away. Encouraging his men, he said: "God helping, we will stay here till the army comes up." Let those who know the

truth, and hold it, stand firmly with God's help, till the army comes up.

No heart should yield to fear or discouragement. Evils may be of great magnitude; under the surface of things volcanoes may throb; there may be no balm that can cure some of the moral sores of society; the "operation" of an awful providence may be needed; but withal, the end will surely bring peace to the godly, prosperity to the Church, and a millennium to the world. "Say ye to the righteous that it shall be well with him." Watch, pray, prevail. Get ready to stand before the Son of Man.

A distinguished missionary was driven to the verge of utter dismay by his first impressions of the Cannibal Islands, and the natives so hideous in their paint and misery. "But," he writes, "about thirty years after, the tears had changed to laughter; for upon my return from Britain, the inhabitants of Aniwa were there to welcome me, and my procession to the old mission house was more like the triumphal march of a conqueror than that of a humble missionary. Every service of the church was fully sustained by native teachers." Dr. McFayden, in speaking of the incident, says:

"Every brave and strenuous man does not quit the scene of his activity at the head of a triumphal procession, and with cries of approbation ringing in his ears. * * * The hands that scattered the seed may not be suffered to bear home the golden grain, but it is borne home by somebody. * * * No seed is ever flung from any faithful hand in vain. In His good time, if not in ours, it will spring up and bear its destined fruit; and some heart, if not ours, will be glad. Yes, and ours too; for God is as mindful of the sower as the reaper, and one day—how far away we know not—he that soweth and he that reapeth shall rejoice together."

It is both a daring and a dangerous thing to try to live secretly for Christ. It breaks off the sprouting tendrils of the new life, and so there can be neither bud, blossom nor fruit. A light shut up tight in a lantern only soots and burns that which contains it. So it is with the soul. It is its nature to shine forth; but turned back upon itself, it dims and dies. There are some in every congregation who are trying in a half-hearted sort of way "to be good." That is too indefinite. There are no sharp outlines to it. It does not mean anything that is humble or heroic. The result in almost every such case is disastrous.—*E. P. Ingersoll, D. D.*

This is a church hard to beat. It is one at Durban, in the Zulu Mission, which sends out every male member, who is at all qualified for the task, to take some active part in preaching the gospel each Sabbath. Its pastor is a Zulu, and under his supervision no less than fifty-two meetings of one kind or another are held every Lord's Day.—*Missionary Review.*

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—Writing June 4, 1903, Rev. Jas. S. Stewart says:

Last Sabbath I dispensed the Lord's Supper at Bahamra. Two new members were received on profession and twenty-two native members communed. There should have been four more communicants, two of whom were unavoidably absent. Nothing occurred to mar the harmony of the occasion, and I trust that the spiritual results may be very great. All the meetings were held in the Mission house.

Miss Wylie, writing July 13, gives an account of the school under her care:

Our school closed July 2, and our teachers have gone to different villages to work during the summer. Mr. Stewart went to Kessab the day after the schools closed, and Miss Edgar has gone to Tar-toos to visit the work there and in other villages in the south. Our examination showed commendable progress.

I will only write of the girls' school. The primary children committed Psalms 1, 2, 3, 4, 5, 34, 46, 121 and 131; also thirty-six Bible verses, and the classes in the first and second readers finished Brown's Catechism. One little girl was able to repeat it all without making a mistake. The pupils in the next room all committed ten psalms and the following chapters: Eccl. 8; Jonah 2, 3, 4, and Rom. 6. The first class finished the Shorter Catechism without proofs. The second class studied the Golden Treasury to the 74th page, and the third class to the 44th. In the next room there are two grades. They committed eight chapters in the Bible. The first class finished the

Catechism with proofs and Psalms 60-88. The second class committed twenty-six questions in the Catechism with proofs and Psalms 26-45. In this room they study arithmetic, geography, and begin Arabic grammar. The advanced grade studied The Seeker's Guide and another book entitled Questions on the Bible. They committed Deut. 30, Psalms 15 and 141, Isaiah 55 and 56, Exodus 2, Mat. 5, 6 and 7, 1st John 4 and 5, and 2d John. The second class committed Psalms 103-125. Two girls finished the course of study, and were given certificates.

We had public examination in honor of the occasion. We decorated the chapel with American, English, and Turkish flags. We had the pictures of George and Martha Washington and Queen Victoria. But what was of more interest to the people, and especially the brethren from the Ansairia who came to witness the exercises, were the pictures of Dr. Metheny and Dr. Dodds which we borrowed for the occasion and hung in prominent places. These pictures were sent to the hospital by Dr. Sterrett Metheny. The picture of his father is an exceedingly good one.

During the year we had a Christian Endeavor Society which met on Sabbath evenings. The collections amounted to over sixty piasters, which the girls agreed to give to the hospital. The Sabbath school review was public in the chapel. The pupils all answered questions promptly and were much interested. We use the International daily readings for our morning opening exercises, and so they have a good chance to become well acquainted with the Lessons. Thus the school year has passed away. There are left the memories of its joys, its sorrows and its gains, and its mistakes. May God increase the gain

and forgive the mistakes. We ever realize that it is His work, and we are to be used for Him. And may His Kingdom soon come.

SUADIA, SYRIA.—Miss Cunningham writes from this field under date of July 9:

We closed both schools here on the first of July, chiefly because our stores were exhausted. We had a public entertainment in the evening which was enjoyed by the children and their parents and the neighbors generally. I suppose there were more than five hundred present. We had the magic lantern. Mr. Dodds showed the pictures and I explained them. The children had several pieces of recitation and a few songs. The programme was well carried out. We closed with the benediction and singing Psalm 133.

Another school year is ended. What the results have been, who can say? But many have learned precious gospel truths, and at least all the children in our school have heard the message of salvation. Mr. Dodds and family are in Kessab at present. I have been quite busy since school closed, having had two very severe medical operations, and both, I am thankful to say, have turned out well. Our licentiate, Mr. Ibraheem, has had an acute attack of *septicaemia*, but is getting better slowly.

On Saturday the school servants were out in a village near here, and when they returned I asked them if they had seen anything of the girls, as most of the Fellah girls live out there. They said, "No, we saw no one, but as we were passing one of the houses we heard psalm singing, and we knew one or more of the girls were there." A strange sound to be coming out of a Fellah dwelling. All the girls were at Sabbath school on Sabbath morning. One of the teachers in the boys' school is doing the work of an evangelist this summer amongst his own people. I hope he

may be greatly blessed and helped in his work.

It has been a delightful summer here—no heat at all. The general health of the community is very good.

MERSINA, ASIA MINOR.—Miss E. M. Sterrett, writing July 2, says:

I am thankful that Mr. R. J. Dodds writes as often as he does, or the Church would know very little about her work in the Tarsus field. He has a lot of work to do, and we trust that he may soon have a companion to share with him the care of the churches. I am glad that he and his family are in the mountains this summer, as they will at least have a change of climate. Many of our people are there, and Mr. Dodds comes to Mersina so often (on an average once a week), that the change for him is not very great.

It is gratifying to us to hear that some contributions are coming in for the building of the wall around our burial lot at Mersina. I was pleased to see that you mentioned it again in *OLIVE TREES*, for people are apt to forget an appeal if not repeated. Then when only a wall has been asked for it does not seem to be a matter of great importance, and yet it means much to us. It makes one sad to see the graves of some very worthy persons lying out in the common, with but a few stones to mark them, and even these are not allowed to remain long in place.

The day school for boys at Mersina was closed last Friday; that of the girls a month ago.

The average attendance in each was forty-five and thirty, respectively. There are not quite so many feasts within the months of May and June as are in the winter months, to interfere with their coming; still, aside from feasts, they stay away for the slightest reasons. The parents are not always particular to make

them come, and in many cases where they are, the children themselves play truant. Twice during the past month fathers have discovered the tricks of their lads and have conducted them to the teacher, remarking: "The flesh is yours—the bones are mine," meaning that the teacher may punish the child as severely as he sees fit. The average attendance at Sabbath school for the past three months has been 51.

Since the closing of the boarding schools one of the female teachers and I have visited many of the pupils and other friends in Mersina, Tarsus and Adana, and the Oba. We made about sixty calls, but owing to the busy season of the year, we failed to see as many as we might could we visit them in the winter. At one home there was gathered a number of Fellaheen women and a few men. One of the teachers who accompanied us read to them of some of the miracles of Christ and made some plain and practical remarks. All showed themselves more or less interested, but one old woman gave the closest attention to every word that was read or spoken, and at times would attempt a further explanation to those near her. In making these visits, we occasionally hear relatives and even neighbors bear encouraging testimony as to the conduct of some of the children who have attended our schools, especially in the matter of Sabbath observance. They speak of it in a way, too, that indicates their approval of such teaching.

A grandmother told us that she had complained to the father of his little daughter, who had refused to buy some bread for her on the Sabbath, and that her son had simply said: "Well, if she does not want to buy on Sabbath I am not going to make her do it."

Another cause of gratitude is that there is less sickness just now than I ever found in making visits in Mersina. There was

so very much in the winter and spring that the attendance of the children at school was seriously interrupted.

So far the summer has been pleasantly cool.

CHINA.—There must be something the matter with that new postoffice at Tak Hing Chau, as no letters have reached us for more than two months.

In the Story of the Year, the 108th annual report of the London Missionary Society, printed in June number of the *Chronicle*, is this paragraph in regard to China:

China is still in a very unsettled condition politically. The forces of reform and the mass of old conservatism are still in conflict, and what the issue may be in the near future no one can tell. Mission work is, however, going forward with most encouraging and embarrassing success. In North China the stations which were destroyed during the Boxer troubles have been re-occupied under most promising conditions, and the Society has recently come to an arrangement with the American Board Mission, which possibly the American Presbyterian Mission will also join, for joint educational work, and it is also hoped, for the establishment of a joint Medical School and a joint Theological Institution. Such a union of forces will greatly conduce to strength and economy of labor.

Work in Central China is progressing so rapidly as to tax the powers of all who are engaged in it. The Rev. A. Bonsey, writing of three counties in the Province of Hupeh, says: "Our work in these three counties has all grown up during the last ten years. In that time we have baptized about 2,000 persons, and the number of applicants for baptism is now so large as to make it almost impossible to deal with

them." The staff at Chung King have had allotted to them as the sphere of L. M. S. labor, by the Missionary Conference in Western China, seven counties east and southeast of Chung King, an area about as large as England, with a population of several millions, and they cannot overtake the work which is opening up to them in that region. The new Mission in Hunan is also clamorous for additional help on account of the extent of the work which has already been done. Dr. John had the privilege during the past year of opening the first Christian church in the great provincial city of Changsha, and the missionaries at Heng Chow find themselves surrounded by several hundred converts, earnest, self-reliant, and generous, yet needing much patient care to instruct and lead them in the Christian life.

The extensive work of the Amoy and Chiang Chiu Mission is full of healthy life. The Rev. J. Macgowan reports: "*All the churches in my district have this year become self-supporting.*" * * *

In South China the old Mission at Canton has received a new blessing, and has had an unprecedented ingathering of converts to the church.

Thus throughout China there are the evidences of blessing and promise of harvest which fill the heart of the observer with longing to press forward while the season is auspicious.

In his speech at the anniversary meeting, Mr. Bonsey, of Hankow, said that the Chinaman was a very much greater difficulty than his language. He was an individual of a very complex character. When he first went to China he thought he would never learn to love the Chinese, but during nearly twenty-one years he had found that they were worthy of his love, and he could now love them in the mass in a way he could not do even ten

years ago. The native religions (Confucianism and Taoism) and the imported religion of Buddha were dead. The moral sayings of the Chinese were real gems, he admitted, but they needed the sunlight of Divine Truth to reveal their beauty.

Mr. Bonsey strongly denounced as immoral the circulation of criticisms on Mission work such as he had recently received, purporting to come from Chinamen, but which no Chinaman had written, and which no Chinaman would own.

An army medical officer came from Hong Kong to Hankow to examine for himself into the value of missionary work, and at the end of his visit said to Mr. Bonsey: "We talk about civilizing China. While we are talking about this work, you are doing it."

One of the difficulties in China had been in connection with Roman Catholics, who were always trying to get increased political power. The Protestant missionaries, on the other hand, had refused to accept official status. The work of Dr. Timothy Richards and Dr. Griffith John among Chinese officials was of national importance. As the officials came in contact with such great Christian men they realized what it was that had made England a great and prosperous nation.

In 1861 there was not a single Protestant convert in the whole of Central China. To-day services were held in fifty different centres. The fruits of the preaching in the past were seen in the changed lives of those who were the members of the Church to-day. Among the converts were saints of God who had been opium sots, rakes, and gamblers, such as Mr. P'eng, the apostle of Hunan.

The missionaries' idea of preaching was that the work would not be done until they saw a pure court, a pure press, a pure administration of justice, a pure social life, and a pure womanhood and man-

hood. That was what they expected, and they knew that the gospel was able to bring it about. There lay before them in China the greatest educational opportunity that had ever been before the Church of Christ. Dr. John had generously provided funds for a theological college at Hankow, but large help was needed for the proper equipment and organization of all the educational work of the Mission at the present time.

NEW HEBRIDES.—In *Quarterly Jottings* for July, Mr. Wm. Anderson thus describes the Christmas Communion services at Lenakel, West Tanna:

According to arrangement, Mr. Macmillan came over on the Friday before Christmas to dispense the Communion on the Sabbath. I had been busy for days beforehand examining the candidates for baptism. There were thirty whom I thought fit, and Mr. Macmillan approved of these when he came.

For more than a week before Communion Sabbath we had preparatory services morning and evening, and during the day a short time set apart for prayer. The attendance was very good at all the meetings, especially the second week, when those from the far villages came in. It was a solemn time, and we believe a time of blessing. At the close of several of the meetings, some of the Christians came to the house and asked me to pray with them.

During this time of prayer I was much blessed, and the people as a whole have also been quickened and encouraged in the work.

On Saturday forenoon Mr. Macmillan baptized thirty, who thus publicly made their profession of faith in Christ. The church being too small, we held the service under the large banyan trees, as also on Sabbath afternoon. It was very im-

pressive to see the crowds of nicely dressed people, people who only a few years ago were living in darkest heathenism.

One hundred and fifty-six natives commemorated the dying love of Christ. Surely this is enough to prove the power of the gospel in heathen lands. What a gathering, truly! God has done great things at Lenakel whereof we are glad.

Quarterly Jottings also contains the following review of eight years' work at N. W. Santo by Rev. J. Noble Mackenzie:

We have seen much change in the people since we came here eight years ago. In that time we have seen thirty miles of coast line brought under the power of the gospel, so that every man, woman and child, except an old man and his wife, are attending daily school and Sabbath services (between 800 and 900 people). There are perhaps 200 still heathen scattered among the mountains behind; but as they are all more or less dependent on a coast connection they will soon be influenced to come down and join us in worshipping the true God.

At the head station (Nogugu), which is included in the above thirty miles, there are over 300 attending daily. Our new church, built less than a year ago, is already too small, especially for daily school, so many having joined us since the church was built. We have not been so successful with the northern part of our district; but things are very hopeful there also.

We have at present eighteen teachers and prospective teachers, with their wives, at the head station for a month's special training. We are now able to do without any "foreign" teachers, and we have besides sent already five couples to help neighboring missionaries, and two more couples go soon.

Besides this, we are now in the happy

position of being able to pay the salaries of all our own teachers from the contributions of our people.

We opened our new church free of debt, and that without any help from outside.

Thus you see there is an immense advance on the state of matters eight years ago. To God be all the glory; but we have a share in the joy of success in the work we have given our lives to, and we know you will rejoice with us that our work has not been in vain.

We are both very well just now, and if our health continues good we do not intend to go home to the old country till the beginning of 1905. We are looking forward to as pleasant a time with you then as we had in 1894.

AFRICA.—Bishop Tucker, alluding to certain reports which had reached England of declension and failure in Uganda, writes that since his return to his work he has “anxiously considered what grounds there were for such a pessimistic view of things,” and feels bound to say that he fails to see any grounds for it. “On the contrary, ever since my arrival in Uganda I have daily had cause to thank and praise God for all that He has done and is doing.”

As an illustration he instances the attitude of the Baganda in face of the new conditions created by the completion of the railway and the “consequent inrush of outside evil. This is now fully upon us, and the way in which the Baganda are meeting the new influences at work surprises one and fills one with thankfulness.” The growth of the work in Bunyoro and Nkole is to the Bishop “one of the marvels of these times of blessing which God has been giving to us in recent years.” The Bishop, however, together with his fellow-workers in the Mission, fully realizes that there are, to use his

own words, “shadows in the picture,” and that “there are those who did run well, but who have gone back, and others who have been hindered,” and that “for these we must sorrow, and cease not to pray for their restoration;” but he adds that, in spite of all this, “one cannot but thank and praise God for all the vitality of religion, and the devotion to Christ as Lord and Master, which one is permitted to see on every hand.”—*C. M. S., From Month to Month.*

KOREA.—In 1884 the American Presbyterian Mission sent the first missionaries to Korea, where they found the old religions of the country—Confucianism, Buddhism, and Taoism—had largely lost their hold of the people. Their medical knowledge opened the doors of Korean officialism almost immediately, and within three years the first Korean church was organized. To-day there are over thirty thousand men and women who have given up their heathen practices and are worshipping the Christian's God. Korea forms a peninsula between Japan and the mainland of China. Its territory covers less than ninety thousand square miles, and its population is about twelve millions. The people are of Mongolian origin, and are said to be a very handsome race. The missionaries bear testimony to their mental brightness and quickness of perception. Seoul, the capital of Korea, is rich in palaces, and is surrounded by a great wall, with eight gateways, bearing long names, after Chinese fashion, “The Gate of Bright Amiability,” the “Gate of High Ceremony,” etc. At Seoul are the headquarters of the only two Protestant societies that up to the present have been engaged in the evangelization of Korea, the American Methodist Episcopal Mission and the American Presbyterian Mission. The Roman Catholics, however,

have not been idle, and their great cathedral occupies one of the most prominent positions in the city.—*Missionary News*.

MADAGASCAR.—Rev. J. H. Haile, of the Betsileo Mission, writes on March 2, 1903, to the London Missionary Society: You will rejoice to hear of the "times of blessing" that have come to us during last week. I was led to hold a four days' mission in our Ambohimahasoia church, and the Christians had been praying for an outpouring of the Spirit for weeks before. The preachers and deacons formed themselves into a visiting committee and divided the town between them. The Christian women also, under my wife's leadership, systematically visited every home, except those of the Catholics. On

the first two days there was a sense of awe in the meetings, but no response to the appeal for decision. On the third day three or four sought salvation, and on the fourth day we had, indeed, a memorable time. Altogether more than thirty came forward, and we are still gleaning some of the waverers. * * * The prayers of the Christians were remarkably earnest and spiritual, quite unlike anything before. Such a blessing has never before come to our town. Since the meetings we seem to have done nothing but receive visitors, who come to talk to my wife or myself about their new experience. The inquirers' class to-day had thirty-nine persons in it. People of three tribes sat together, rejoicing in one Saviour.

The census taken by the Government in 1901 gives the following religious statistics for India and Burma: Hindu, 207,147,026; Mussulman, 62,458,077; Buddhist, 9,476,759; Animistic, 8,584,149; Christian, 2,923,241 (of whom 2,664,313 were natives of India); Sikh, 2,195,339; Jain, 1,334,148; Parsi, 94,190; Jewish, 18,228; minor and unclassified, 129,900.

The Protestant missionary forces engaged, as given in our statistical volume, are as follows for India: Ordained men, 1,169; unordained men, 464; missionaries' wives, 899; other missionary women, 1,304; total foreign missionaries, 3,836. The native force of India consisted of 23,001 men and women engaged in direct missionary work. Burma's contingent consisted of 66 ordained men, 7 unordained, 70 missionaries' wives, 59 other women (a total of 202 foreign workers), and 1,797 native workers.

—*Missionary Review of the World*.

The island of Nias, situated opposite the west coast of Sumatra, offers a striking testimony to the transforming power of the gospel. The inhabitants had a very bad reputation as wild, blood-thirsty savages, notably the Irauno Huna tribe along the Western coast. In the year 1900 the gospel was introduced here by the Rhenish Mission, and after some eighteen months 87 members of this turbulent tribe applied for baptism, while last Christmas 84 more were received into fellowship, among them two notable chiefs, whose names were symbolical of the terror they had inspired.

—*Neue Nachrichten (B. II)*

The British and Foreign Bible Society last year issued nearly 6,000,000 copies of Scripture. This total surpasses all previous records by 870,000 copies—the exact number, curiously, of the copies circulated last year in China.

AT HOME.

ALLEGHENY, PA.—The following items are from the Central Board :

Financial Statement—

	On hand June 1, 1903.	Receipts.	Expenditures.	On hand July 1, 1903.
Domestic Mission.....	\$1,568.57	\$1,185.35	—	\$2,753.92
Southern Mission.....	2,488.39	117.75	\$285.04	2,321.10
Chinese Home Mission..	864.17	—	10.00	854.17
Indian Mission.....	1,375.74	34.52	216.66	1,193.60
Jewish Mission.....	493.95	10.21	100.00	404.16
Sustentation.....	4,219.55	.74	4,124.40	95.89

Domestic Mission.—Distribution of Synod's appropriation was made at the meeting July 15, as follows: Colorado Presbytery, \$204.48; Iowa, \$237.50; Illinois, \$75; Kansas, \$561.50; Lakes, \$162.50; New York, \$30, and for back payment, \$70; New Brunswick and Nova Scotia, \$112.50; Ohio, \$112.50; Pittsburgh, \$325. No reports were received from Philadelphia, Rochester, or Vermont. Mr. McDonald, having resigned the pastorate of Seattle Congregation, has been appointed Presbyterial Missionary by Colorado Presbytery. He expects to commence work on the first of September. Denver Congregation has raised about one-half of the \$1,500 needed to pay off its church debt.

Southern Mission.—The estimated cost of the building for the boys' Industrial Department will be about \$1,500. Mr. Wilbur M. Bottoms, who has been in attendance at Wilberforce University, and comes highly recommended, has been elected to take charge. The teachers employed last year have been all re-elected.

Indian Mission.—Dr. McAllister gave an account of his visit to the Mission. Mr. Carithers having been detained by the high waters, he dispensed the Lord's Supper unassisted. There were seventy-eight communicants, of whom thirteen were whites. On Saturday five adults and three

children were baptized. There was an accession of eight. None of these could speak English. The examination for admittance into the church necessarily related only to the simplest truths. During all the services the deepest interest was manifested. The church building, which will hold about two hundred, was crowded to its utmost capacity, many failing to get an entrance. Our success in this Mission is the result of earnest, continuous, systematic and self-sacrificing effort. That the present force be not overtaxed there is a need for additional laborers.

Chinese.—Dr. McAllister visited the Mission in Oakland. There are eleven members of the church there; three more are desirous of being baptized. The adherents number twenty-three. Of the high standing of our Chinese members in the community, Dr. McAllister says there is no doubt. To be known as belonging to the R. P. Mission is itself a recommendation. \$10 were appropriated to help defray expenses. The Board is of the opinion that the members of the Mission should do more than they are doing to carry on the work. As the minutes were not out and the exact action of Synod was not known, action with reference to the future was postponed until the next meeting, an effort in the meantime to be made to get additional information.

\$200 were appropriated to the Jewish Mission.

J. W. SPROULL.

PARNASSUS, PA.—Mr. John Dunn died at his home in Parnassus, Pa., on the evening of June 2, 1903. The funeral, held in the R. P. Church on the morning of June 5, was in charge of the pastor. Owing to his impaired health, the address was delivered by Rev. Dr. J. K. McKallip, of the Presbyterian Church. Mr. Dunn was born in Westmoreland County, within the bounds of the North Washington congregation, on October 15, 1824. He united with the church there, but for the past thirty-one years had lived in Parnassus and during that time was a consistent, faithful member of the R. P. congregation at that place.

He was married in 1842 to Miss Sarah

Reed, who preceded him to the better land some eighteen years ago. They had seven children, of whom but two—John and Miss Mary—survive. He also leaves one brother, Mr. Jas. B. Dunn, of Evans, Colo., who is the last of a family of twelve. This opportunity is taken of placing on record our appreciation of the genuine worth and humble goodness of this man. He was “an Israelite, indeed, in whom was no guile.”

COM.

TOPEKA, KANSAS.—An unknown correspondent, writing from Topeka, Aug. 6, 1903, encloses “the Lord’s tenth” from “A Friend of Missions,” with the request that it be divided as follows:

Mission to China	\$10.00
Mission to Syria	5.00
Mission to Cyprus	5.00

Preaching recently on behalf of the Church Missionary Society, the Bishop of Stepney pressed home the truth that the spiritual well-being of the Christian church is bound up with the evangelization of the world. “Wherever you have found that the consciousness of the presence of Christ is faint and slack,” said the bishop, “you will find that the interest in missions becomes faint and slack also. When you find that Christ enters into the consciousness of the members of His church, at once the instinct of expansion asserts itself. . . . Men sometimes say that you must first convert East London and then think about missions. I give the reply with absolute deliberation that the one thing that would make me certain that the conversion of East London was not far distant would be that all the members of the church in East London were so full of the presence of Christ that they were bound to respond to the incentive, ‘Go ye into all the world and preach the gospel.’”

—*The Chronicle of the London Missionary Society.*

In 1890 (the latest accessible figures on this point) the number of children in the Sabbath schools of Protestant lands exceeded 22,000,000. If they were trained to give even two cents a week per member it would yield an amount greater than the present total missionary gifts of Christendom. That this is not an unreasonable estimate is proved by the actual practice in many schools.—*John R. Mott.*

Christian service does not depend so much upon one’s wealth or position as upon his devotion. He who has a heart for Christ and souls will find ways and means of doing good in His name. Love makes the active brain, the ready hands and the swift feet in Christ’s cause.

MONOGRAPHS.

A. M. STAVELY.

Departed this life Thursday, July 9, 1903, at the home of his son-in-law, Rev. J. B. Armour, Ballymoney, Ireland, Rev. Alexander McLcod Stavely. Born June 19, 1816. Mr. Stavely had passed his eighty-seventh birthday, and licensed to preach the gospel May 12, 1839, he had been a minister of the Reformed Presbyterian Church for more than sixty-four years. From 1841 to 1879 he was the beloved pastor of the congregation in St. John, N. B., and in the spring of 1899 he was, after over fourteen years of faithful service, released from the pastoral charge of the congregation of Ballyclare and Larne, Ireland. A good man and a devoted servant of the Lord, he will live in the memory of many on both sides of the Atlantic who esteemed him very highly for his personal worth, or were helped on in their Christian life through his public and private ministry of the Word.

Mrs. Stavely, the sharer of his joys and sorrows for more than half a century, and his only surviving daughter, Mrs. Armour, will miss the loving husband and father, but their grief will be alleviated by the assurance that he is at rest with Jesus. Clouds that seem dark and threatening when looked at directly, glisten as with silver and gold when we are so situated that we can see the sun beyond them. These trial hours are the most fragrant and fruitful in Christian experience.

Tears bring forth

The richness of our natures, as the
rain

Sweetens the swelling briar.

IN OLIVE TREES for August, 1899, our

readers will find an excellent likeness of the late Mr. Stavely, and a brief sketch of his life work.

TURNING POINT IN FUTUNA MISSION.

In 1839, John Williams attempted to introduce the gospel to Futuna, just a few days before he was martyred on Erromanga. This was the first visit of missionaries to the New Hebrides. A few years afterwards Samoan teachers were left on the island, but they were killed, and their bodies were buried in the sand to soften their bones for making fish-hooks. Ten years later Aneityumese teachers began work. At first they were cruelly treated. One, named Waihit, followed the trail of the pigs in the bush to see what roots they dug up, so that he might safely eat the same and live. He also tightened his belt to stifle the pangs of hunger. Then teachers from the eastern islands came, but soon went back.

In 1866, the Rev. J. and Mrs. Copeland were settled. They bore the rage and fury of the heathen, by fire, threats, stealing, with many heart-aches; but through their labors the baek of heathenism was broken. Mr. Copeland retired, leaving the grave of wife and child. For seven years Futuna was without a missionary, except when Mr. Copeland returned for a few months.

The Futunese are a people by themselves—a mongrel race, with no strength of character. They are one big family, or, as Mrs. Copeland described them, "*links in a chain.*" Few can take a stand alone.

For five years we faced indifference, heathen feasting over murders, and want

of interest in anything that was for good. About this time a dear home friend asked her praying friends to join in special prayer for the work and workers on Futuna. We believe God answered those prayers in a great hurricane that swept over the island, destroying churches, school, native food, and leaving us almost houseless. From that day the natives became different. *A turning point was reached.* All that was best in them seemed to come at once to the surface. Their hard hearts opened up to us in love and sympathy. We got into closer friendship with them. They now began to attend church and school (which was held in the open air) with new life. God's work of divine grace began in their dark hearts. Popoina and Saula, who had come under Mr. Copeland's influence, took a stand for the "worship." We remember some of their prayers then. "O Lord, help us to give up trifling with the worship. We have not yet touched the 'centre.' Let us be strong and grasp the 'centre,' and hide it in our hearts. Let us give up saying and doing hard things to these two. They are now standing in the open, strangers here, far from their land and friends, struck by a hurricane. Their house and belongings are destroyed."

It was with glad and thankful hearts we watched a little waking up of conscience, a little more sense of shame, a little drawing away from their heathen customs. The wild eyes softened down as they began to realize and believe that Jesus was the 'centre' they were groping after, and that through Him were forgiveness of sins and life for ever in heaven. Popoina and Saula were enabled to *snap the chain*, and come out for Christ and His work, and with their wives and children went out as teachers

to out-villages. A Candidates' Class had been begun. Several were baptized, a church was formed, and at last a little Christian party sprung up on Futuna.—*Dr. Wm. Gunn in New Hebrides Magazine.*

THE BIBLE AND MISSIONS.

—This Monograph is taken from the *Mission World*. It is the speech that the Rev. Prebendary Webb Peploe delivered at the anniversary of the Church Missionary Society in Exeter Hall, London, in seconding a resolution moved by Austin Taylor, M.P., which spoke of the knowledge of the Bible and its message as essential to the success and stability of every Mission and of the Church itself.—

The time has come now to pass both from details of work and also from the connecting principles that bind us as members of the Christian Church both to the Society of which we speak so strongly to-day—the British and Foreign Bible Society—and also to all others with which we are privileged to be connected, and to rise by the grace and power of God to the dignity and the privileges that are concerned with our own manhood. A noble man I believe is he, and he alone, who, having received a revelation from the Almighty, apprehends by the teaching of the Holy Spirit what is involved in the possession of that revelation, and then seeks to realize his own responsibility, by which we understand the possibility of performance. Thus it is that at the close of this remarkable meeting—remarkable for its numbers, remarkable for its dignity, and for the position of those who have addressed us—I think that our one great duty and privilege is to see that each one here becomes acquainted through the teaching of God with what he or she may be enabled to do in the future. We well remember how the patriarch Job, when he

was put upon his own personal defense, declared that if he had withheld the poor from their desire, or had eaten his own morsel himself alone, then he could but say—"Let mine arm be broken, and let mine arm fall from the shoulder." If this be the idea of a man only instructed in the general thoughts of a God who overrules and guides the world as Job alone could appreciate his Maker, then what shall be said of men who, like ourselves, are enlightened with the full revelation of God, the complete and absolute revelation both of His power and His purposes? I remember well in the case of Sir John Lawrence at the time of the Indian Mutiny that he was asked when he had been performing some of his remarkable works what were the methods by which he was able to produce such strange and astonishing results. His answer was brief and yet important—"It is not our methods; it is our men." This it is, I think, that we have now to realize.

We have heard in the weighty speech of Mr. Austin Taylor of the remarkable connection between the Book and the missionary. I had proposed to deal somewhat with that, but I will spare you now; for he has done it weightily and well, and we thank him for coming forward. I will only say that I trust our thought at the last moment of this meeting will be—"What has God the Lord to say to ME in connection with this perfect revelation of the Book, in connection with the privilege that attaches thereto of making known the unsearchable riches of Christ throughout the world?" We glory in the possession of the Book. Have we comprehended rightly what the Book demands of every one into whose possession it falls? Let me ask you to notice the weighty words of the late Bishop Westcott when speaking at Cambridge on behalf of the British and Foreign Bible Society in the year 1888. He

said: "If ever there was a time when the message of the Bible—the message of the Word made Flesh—was required, it is now. Nothing less than this can, I believe, meet the wants of society. I can see no relief for our present difficulties and distresses in any material remedies. But the ideal which the Bible offers to us of a spiritual life, quickened by a present spiritual power, offers a solution, not only possible, but easily within reach of active faith." We read of Hezekiah in the Book of Chronicles that "in every work that he began in the service of the House of God he did it with all his heart and prospered;" and it seems to me that the one thing that is required of the Church to-day is the comprehension of what the Bible has given to ourselves, and what the Bible necessarily and inherently demands of those to whom the revelation is given. It is impossible for any man to open the Bible prayerfully and thoughtfully, and to read it with prayer, without discovering that it has a double purpose—viz., revelation of God and the true glorifying of man. It is the revelation of God to man, and throughout the length and breadth of its books we discover one great permeating thought—namely, that the Almighty, the absolutely self-existent Being, has called man into existence that He might make known to an intelligent and thoughtful and reason-gifted creature His own beauty, His own power, His own love, and might draw that creature into direct personal communion with Himself. Having made this revelation of Himself, He apparently, in connection with that revelation of Himself, makes known to man what man is intended to be; and so the two great designs of the Book would seem to be that manhood or humanity or man at large should be brought into the knowledge of God, and with the knowledge of God should comprehend all that that

wonderful knowledge brings. Thus, even the blessed Saviour, Christ the perfect Man, could only say, when He wished to define eternal life, for which all of us are so eager ourselves, "This is life eternal, that they may know Thee, the only true God, and Jesus. Christ Whom Thou hast sent." Consequently, there lies upon every man who possesses the pages of God's Holy Word this splendid responsibility, or, as the word is defined by Johnson, this capacity for the fulfillment of obligation—that he should make known throughout the length and breadth of the world, to humanity at large, the wonderful God Who has deigned to exhibit Himself in this Book. Is it possible that the great God can have been truly revealed to any man in whom this aspiration does not immediately find its working? The very fact that he has had the revelation, and claims to take it, inherently demands of him that he be prepared to carry out the privilege. He does not know the God who is found in the Book unless there be in his heart's aspirations and desires—one, and one only, thought and feeling. He lives for humanity that humanity may know God. So I stand here to-day, with a great realization of my privilege, and with a deep sense of the honor conferred upon me, to call upon each individual soul to realize that the salvation of God has never come to any man in order that that particular man might think himself saved. It has only come to each individual in order that he may become a part of the whole body of Christ. To this we are called. For this honor we have been not only created, but now have been made alive unto God. We are recreated in Christ Jesus, and we should live for one aim. In fact, life knows no other reality in its manifestation than this—that we should make known to man at large the unsearchable riches of Christ, by which

man is made at last to know his God, and so to live, and to live eternally, because he is part of the body of Christ Jesus our Lord. It is to inspire your souls with this great aspiration, it is to call upon every man to realize the true nature of the humanity which Jesus Christ bestows, and to apprehend that by the new birth we become partakers of that glorious life of His, that we stand here to-day with this holy Word by which the glory of God is made known, endowed with the Spirit for the purpose of living it out as a life which God has bestowed upon ourselves, and then passing on to humanity at large, the whole world, the human race in its completeness, this boundless privilege, this wonderful blessing. I do not wonder that David Brainerd, in his own quiet way, writing concerning his enjoyment of God, could come at last to realize that this was his life. "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things, and when I waked the first thing I thought of was this great work. I longed to be a flame of fire, continually glowing in the service of God, and building up Christ's kingdom to my latest, my dying, moments." Shall I give you, in closing, the words * * * of Keble in his "Christian Year," when he speaks about the aspirations and privileges of men who are saved? He says:

"Largely Thou givest, gracious Lord,
 Largely Thy gifts should be restored.
 Freely Thou givest, and Thy Word
 Is, 'Freely give.'
 He only who forgets to hoard
 Has learned to live.

"Apostles, prophets, martyrs all,
 Shall feel the shower of mercy fall,
 And, starting at the Almighty's call,

Give what He gave,
Till their high deeds the world appall
And sinners save."

Thus this meeting closes with the solemn burden of our resolution. No careless thought should attach to its words, for it has weighed much upon the hearts of the men who composed it, I am sure. It has weighed heavily on the heart of my brother speaker, as we could see; and I humbly trust that it may be realized by all that it has weighted the heart, the soul, the mind, and the desire of him who dares to address you now; and I would say, realizing the meaning of this resolution, and realizing the dignity and the honor which attach to it, let every man and every woman in this audience to-day take home the thought that it is not what we gain, but it is what we give. It is not how we live; it may be only how we die. It is not what the world shall say of us here; it is what the Lord shall say to us when He meets us in His glory. This thought should weigh with every one of us deeply—that out of a grateful heart and out of the determination of a high possibility each man and each woman should say before God—"I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me." I count it a great honor to press this resolution upon this audience, and I plead with them to pass it in no idle mood, but to apprehend the dignity of their calling, and to go forth not only thinking of money, not only thinking of whether any particular person is called to engage in missionary work, but apprehending this—that whether it be by passing our children to the foreign field or giving that extra penny of which the President spoke from our income tax this year, or whether it be to give ourselves,

as the younger generation may perhaps be made to do each day, each man and each woman should determine, by the grace of God, "To me to live is Christ," and that to have lived to glorify God in the body and in the spirit which are His is the only thing that makes life worth having, and the only thing that opens out the knowledge of God for all eternity.

OUR TIMES IN GOD'S HAND.*

David was a shepherd boy, keeping his father's sheep. Samuel came and anointed him king. The Spirit of God came on him from that day forward. He slew the lion and the bear and recovered the prey. His father sent him to the army of Israel to inquire as to the welfare of his three older brothers, who followed King Saul. He slew the Giant of Gath, Goliath by name, and the virgins sang: "Saul hath slain his thousands and David his ten thousands." He was taken to the court and pleased the king with his music. But Saul envied him. He scaped for his life. He hid himself in dens and caves of the mountains. But Saul fell on Mount Gilboa, and Judah made David king. After seven years the eleven tribes made him king. He conquered his enemies round about. He captured Jerusalem. He made preparation for the building of the temple. But his son Absalom led a conspiracy against him and he fled beyond Jordan, leaving his home and God's house in the hands of the conspirators. In battle Absalom was slain, the rebellion collapsed and David returned to Jerusalem. Looking back over his life, David wrote: "My times are in Thy hand." We may not have had such signal triumphs nor such great reverses. Our joys may not have been so exalted nor our sorrows so deep. But the career of

* Preached in Second Boston, Sabbath, July 26, and published by request.

every believer is a checkered one. And each can say: "My times are in Thy hand." It is now twelve years since our pastorate began in the Second Boston. Looking back over these years, thinking of our joys and sorrows, our comforts and disappointments, our recruits and deserters, our efforts to improve our high privileges which brought a blessing, and our neglect which involved loss, we can say: "My times are in Thy hand." It is now one hundred and thirty years since the Reformed Presbytery was organized in America. Looking back over our checkered history, the disastrous union with the Seceders in 1782, the great division of 1833, the Deacon controversy in the fifties, the Prohibitory Amendment controversy of the eighties, which culminated in the trial of 1891, we say: "My times are in Thy hand."

I. God determines the age in which we shall live. Not in the distant past, when civilization was in its infancy, nor in the future when the millennial reign shall be established. But in the present age of conflict and service. "And I heard a great voice from heaven saying: 'Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, for they do rest from their labors and their works do follow them.'" That is usually quoted with reference to the death of the believer. But this is only by accommodation. The apostle's vision has reference to the Reformation period, in which we are living. And he was directed to put upon record this message, spoken by the voice of God out of the excellent glory and confirmed by the Holy Ghost. It is a blessed privilege to live and work and be rewarded in this Reformation period, because they have the presence and power of the Holy Ghost, because their work will result in the triumph of Christ's Kingdom on earth, and because their reward

will be correspondingly great in resting from the toil and pain and sacrifice of earth, and in entering upon the higher activities of the heavenly worship.

God determined the place of our birth and service. Not in the heart of Africa or India or China; not in Mohammedan lands; not in countries dominated by the Greek or the Latin Church; but in America, with all the advantages of Christian civilization. This came to pass, not because we were better than our fellowmen, or more fit for service, but because God willed it. "Even so, Father, for so it seemed good in Thy sight."

II. God determines the circumstances of our lives. We go back to the scenes of our childhood, the yard and its shrubbery, the garden and its flowers and table products, the orchard, the barn, the horses, the dining room with father and mother, brothers and sisters at the table. But where are they now? You are like a tree in the midst of a field, all your companions cut down. Many were called in childhood. Many received their summons in early manhood and womanhood. "A thousand at thy side shall fall, on thy right hand shall lie ten thousand dead; yet unto thee it shall not once come nigh." We are a traveling people. By steamboat and sailing craft, by steam car, electric and automobile our people are going to and fro on the face of the earth. Collisions and wrecks are constantly occurring with fatal results. The atmosphere is charged with poison, which taken into the lungs produces disease and death. "Surely there is but a step between me and death." The prophet Daniel reproved the proud and impudent king of Babylon because he shut his eyes against God's sovereignty. "The God in whose hand thy breath is and whose are all thy ways, hast thou not glorified." The Apostle Paul humbly recognized this divine

supremacy. "In Him we live, and move, and have our being."

III. Our opportunities for personal improvement and for benefiting others are from God. Opportunities are privileges from God which we should thankfully receive. "Behold, I set before you an open door and no man can shut it." Opportunities involve responsibilities. They are God's call to us. If we have an opportunity to get an education, it is our duty to improve it. If we have an opportunity to study this earth, our Father's house, and our relation to it, we are under obligation to engage in this study. An opportunity to do good and to communicate, to distribute bread to the widow and fatherless, to comfort the distressed, to visit the sick, to lead sinners out of darkness into God's marvelous light, to enlighten the world's darkness by letting our light so shine before men that others seeing our good works may glorify our Father Who is in heaven, involves our obligation to do all this. Moreover, we are not our own. The prophet Jeremiah said: "O Lord, I know that the way of a man is not in himself; it is not in him that walketh to direct his steps." A man may be strong, well developed and trained in body, mind and heart. He may be highly gifted, active and zealous. But he has not the power to lift the veil that hides the future. No human hand can draw that curtain to give us a single peep at what is beyond. The strongest and the weakest are alike ignorant of to-morrow or of the next hour. We know what it is to have fathers and mothers who loved and helped us, brothers and sisters who confided in us and cheered us, sons and daughters who honored and obeyed us. But none of these could keep the angel of death from entering the home and taking away a member of the family whose departure was like tearing the flesh from the bones. We

know what it is to have enemies who hated us without a cause, who traduced us, who misunderstood and misrepresented us, and who entertained resentful thoughts toward us. But there was an unseen presence between us and them, who said to them, as to the raging waves of the sea: "Thus far and no farther." God lays upon no man any graver responsibility than to be born in a Covenanter home, of parents who dedicated us to God in baptism, who watched over our growth and development and training, who guarded us against hurtful influences, who gathered us at the family altar for family worship every morning and evening, who led us to God's house every Sabbath day and taught us to keep the Sabbath and reverence the sanctuary, who patiently directed us in committing and reciting the Psalms and the Catechisms, Larger and Shorter, who encouraged us in entering into a public covenant with Christ and His people, vowing to accept His just and good and holy law, which requires the utmost perfection of every duty, and forbids the least degree of every sin, and to be workers together with the Faithful and True Witness in bringing the nations and the churches into allegiance to Him as Saviour and Lord.

From all this it follows:

1. That we should recognize our dependence upon God. If all that we have and are and can be come from Him, how implicitly we should nestle in the bosom of God, as the child upon its mother's breast. "He that doth in the secret place of the Most High reside, under the shade of Him that is the Almighty shall abide." This does not mean that it is not our duty to cultivate self-reliance. God has given us hands to work, and we must use them; intellects to think, and we must exercise them in choosing the best means for the best ends; consciences to decide in the

realm of duty upon the information furnished by the mind, and we must use them in deciding what is the wrong to be avoided and the duty to be performed; wills to choose the good and reject the evil, and we must use them, separating ourselves from the evil in the world, and in consecrating ourselves wholly to the Lord in a covenant not to be forgotten; and hearts to be opened to receive the Lord Jesus Christ, Who stands at the door and knocks, and we must use them in loving God with all our heart and soul and strength and mind, and our neighbor as ourselves.

Think of a well-ordered home! Does not the daughter study to please her mother by carrying out the plans of her mother as to the ordering of the household? Does not the son study to please his father by fulfilling the father's purposes in the home? "That as the plants our sons may be in youth grown up that are; our daughters like to corner-stones, carved like a palace fair." God is our heavenly Father and we are His dear children. Should we not be anxious in all things to please Him, and sorrowful when in anything we have offended Him, and walk humbly with Him? Men say it is unmanly to pray. Is it unmanly for a client to consult his attorney as to the conduct of his case at the bar? Is it unmanly for a patient to consult his physician as to his malady and the remedy? Is it unmanly for a student to consult his professor as to the methods to be pursued in mastering certain branches of learning? Is it unmanly for a man to consult a philosopher as to certain principles which he has investigated beyond the limits reached by ordinary observers? The wisest men are the most docile students and most ready to receive instruction from those who have pushed their investigations farther than they. And if it is

manly to consult our fellowmen who can help us a little way beyond our present bounds, can it be unmanly to consult the Architect of the universe, from Whom all creation came out, and to Whom all returns, as by Whom, and through Whom, and to Whom are all things? It is not unmanly to pray, to consult Him Who knows the future which is hidden from us, to ask counsel from Him Who knows our frame, Who plans our lives, and Who works in us to will and to do of His good pleasure. Joseph Cook, in his sermon on "Secret Prayer," written while a student at Andover, and often repeated in after years, said: "The prayer which includes adoration, confession, petition, thanksgiving and a total and glad self-surrender to God, without which all prayer is blasphemy, makes the man in the midst of a sinful world like Gideon's fleece, dew upon the fleece and none upon the ground."

2. It is only in realizing this that we can prepare ourselves for the greatest usefulness and the greatest happiness. "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." A soul in union with Jesus Christ, indwelt by the Holy Ghost, guided by the revealed will of Christ, is in harmony with the Hearer of prayer. His thoughts and desires are prompted by the Holy Spirit. His words are suggested by the Holy Spirit, for they are taken from the Scriptures. His petitions are God's will as made known in the great and precious promises. His prayers must therefore obtain, because they express the mind and will of God Himself. We have had experience with woodmen felling great trees and cutting them into logs with ax or cross-cut saw. This was a slow and laborious work. But taking wedge and mall and applying them the way the grain

ran, it was easy to divide a twelve-foot cut into halves, and this again into quarters, and this to eighths, and these into three pieces, which made fence-rails. This suggests an important lesson. If we work in line with God's law and God's plan and God's purposes, it will be easy for us. We are workers together with God. But if we work at cross purposes with Him, we only increase our difficulties and lessen the results. "If we walk with Him, He will walk with us. If we walk contrary to Him, He will walk contrary to us." In the South Seas there are many currents strong and complex. The Spanish explorers in the sixteenth century often lost their ships because the sailors were ignorant of these currents, and the storms conspired with the currents to drive them on the rocks. Since then these currents have been studied and marked on charts and sailors always reckon with them in traversing those seas. There are currents in the seas of human society produced by the Spirit of God. They are marked on the chart of divine revelation. The believer studies these currents, and is wise in discerning the signs of the times and knows what Israel ought to do.

3. It is only in studying God's plan and putting ourselves in it, in the place God assigns us, that we can co-operate with Him in its execution. God's plan for this world is outlined. God promised Abraham that in him should all the families of the earth be blessed. The promise ran thus: The man was to become a family, the family was to become a nation, out of the nation was to arise a Deliverer, the Deliverer was to establish a kingdom and the kingdom was to become universal. We have the man, the family, the nation, the Deliverer and the kingdom. It is sweeping the world. This is the gulf stream of history. In Revelation we have

the reigning Mediator, in the exercise of His mediatorial authority, administering the judgments of God upon rebellious nations and corrupt systems, sweeping them away that the way of the gospel of God's Son may be cleared. There are three periods: the Seal Period, or God's judgments upon Rome Pagan; the Trumpet Period, or God's judgments upon Rome nominally Christian in its Latin and Greek form; and the Vial Period, or God's judgments upon the Latin Roman Papal System. The sixth vial is nearing its completion. The crisis is near at hand. You look at a distant star. It seems to move forward a while and then to move backward. But the difficulty is in your point of view. You are not looking from its centre of motion, around which it moves steadily, but from an outside point which is continually shifting. So God's providences appear sometimes prosperous and at other times adverse to the cause of righteousness. But this is because we see them from earth instead of Christ's throne. From above all forces make for righteousness and against wickedness. God means to establish a true Christian Church and a true Christian State, and the witnesses must proclaim this gospel of the kingdom to all the world.

4. Every believer has his place and work under God. There is a work of art called mosaic. Hundreds of slivers of granite and marble, and pearls and diamonds, and gold are taken and arranged by an artist. When his design is complete it is more beautiful than the picture on the canvas. And every piece has its place. Not one could be left out. Our heavenly Father is constructing the mosaic of His Kingdom. It is made up of human souls from all nations. They are prepared and placed by Him. He finds them in the mines, at the furnace, at the wharf, in the market, in the counting room, in the

editor's chair, bearing the hod, laying brick, pleading at the bar, ministering to the sick, and preaching His holy Word. God has a place for you in America. There was no other place for you in the world's history. You are the only one who can fill your place. The mosaic would be incomplete without you or with you removed from your own place. A Covenanter has a place to fill which no one else has. It is conspicuous and honorable. Let us not leave it. If you discovered a new star, how happy you would be! Covenanters are called to be bright and morning stars. "Let your light so shine." It is perilous to hide the light or lower the light. A lighthouse keeper is responsible for keeping his light burning constantly. We are responsible for keeping our testimony displayed before the world.

5. We are unconsciously guided by God's counsel. If we were conscious of God's hand upon us, that would take away our responsibility. We have intellects that must be used in discerning the truth revealed, and by that Word God guides His people. Martin Luther and John Calvin exalted God's Word as their supreme standard and God used them in His great work. Napoleon at first represented the people, and his great genius made him the umpire of Europe. But his ambition led him to establish a dynasty. To this end he divorced Josephine, the only woman that ever loved him, and married another who did not love him. At St. Helena he said: "My star of destiny began to go down when I divorced Josephine." A man who solemnly enters into the American covenant with his Redeemer is joined in marriage with the Lamb of God. To break away from that covenant is to break his marriage vows with His Head and Husband. That moment he begins to fall.

God blessed the children of Israel when they followed the pillar of cloud by day and the pillar of fire by night. The Red Sea and the Jordan fled before them. Manna fell from heaven for food; water gushed from the rock; their enemies fled before them. But when they were unsteady and perfidious in His covenant, God smote them and delivered them into the hand of their enemies. Spain resisted God's purposes and persecuted the reformers. God fought against that people. Great Britain upheld the reformers and God has exalted that Empire.

This is true of individuals as well as communities. "Them that honor Me I will honor, and they that despise Me shall be lightly esteemed." In the brief period of our life I have humbly tried to serve the Covenanter Church, but the Covenanter Church has done unspeakably more for me. I have known something of disappointment in men and plans, something of what it is to have a load of sorrow upon my heart which is present alway; the last you forget before falling asleep, and the first you think of when you awake. But I can say: "My times are in His hand." The joy that is before us lightens the burden and transfigures the cross. "All things work together for good to them that love God, who are the called according to His purpose." The darkest hour is just before the dawn. The Psalmist said: "It hath been very good for me that I afflicted was, for I went astray before, but now I keep Thy Word." The prodigal son was in a far country, feeding swine, when he came to himself. He returned. His father received him gladly. A feast was made and they began to be merry. There is joy in heaven over one sinner that repenteth.

A father has no greater joy than to hear that his children walk in the truth, that they cease from the instruction that causeth to err from the words of

knowledge, that they mark them which cause divisions and offenses, contrary to the doctrine which they have learned, and avoid them. But the curse of God upon the Covenanter lad who has been kept by his parents at great sacrifice for twenty-three years in school and college, faithfully taught the Covenanter faith and led to the throne of grace morning and evening, and who, the day after graduation, coolly informs his parents that he will leave the Covenanter Church, that he may broaden out, and thus breaks his father's right arm and wounds his mother's heart, and deprives them of their reward in seeing their son walk in their way. But in both cases it is true: "My times are in Thy hand." Our parents have crossed the border. They are in the heavenly land. But they are not far away. The kingdom of grace here and the kingdom of glory beyond are not far apart. They are separated only by a line. Step out of the one and you are in the other. It is not a calamity to die and be with Christ. Those who have gone before are blessed forever. The loss is all on this side. We need not trouble ourselves about death. To die is gain for the believer. "Our times are in Thy hand." The Mohammedans were fearless soldiers because they believed that every man was immortal until his time came, and that there was no more danger on the battlefield than in their homes. And that when they died, whether on land or sea, in peace or in battle, they would go at once to Paradise. They knew no fear. The believer has such a faith in Christ. No one can shorten his life a single moment, and no one can help him keep it a single moment after God's time comes. Find God's plan and your place in it. Work as if all depended upon you. Pray as if all depended upon God. "Work out your own salvation with fear and trembling; for it is God that worketh

in you to will and to do of His good pleasure." "My times are in Thy hand."

J. M. FOSTER.

Boston, Mass.

CIVIL GOVERNMENT AND THE LIQUOR TRAFFIC.

Civil government is an ordinance of God, designed to restrain vicious classes of persons from such wrong-doing as tends to the injury of civil society. Anything that is a common injury may be justly prohibited by law. No one can have a right to inflict a common injury in order to make gain for himself. Every human being has, with all others, an equal right to enjoy happiness, and no one can have a moral right to render another miserable to increase his own enjoyments. "Thou shalt love thy neighbor as thyself" is the true rule of human intercourse. A just legislation is that which secures, so far as possible, every human being from the injurious aggressions of others. If intoxicating drinks are so used as to injure individuals and society, the sale of them may be justly prohibited by any legal penalties necessary to secure society from injury. The evils inflicted upon individuals and society by the use of intoxicating drinks are various, numerous, and of great magnitude. Some of these will now be noticed.

First. The use of intoxicating drinks tends to the destruction of talents. A large amount of the very best mechanical talent has been destroyed by the use of that which intoxicates the man, and turns his wisdom into folly. How large a proportion of the best mechanics have been utterly destroyed by falling into intemperate habits! The amount that society has lost by the destruction of mechanical talent is too great to be estimated. The same is true with respect to professional talent. How great the number of

teachers, physicians, ministers, lawyers, and statesmen that have been destroyed by the use of intoxicating drink. If all the talent that has been sacrificed at the shrine of Bacchus had been usefully employed, how vastly more advanced would have been the state of society in every part of the nation! Add to this immense loss the many thousands of common laborers that have been destroyed by the same means, and how vast will appear to be the sacrifice of the treasure that might have been produced. Has not every civil community a right to protect itself against an evil so destructive to the sources of wealth, improvement, and consequent prosperity and happiness?

Second. The use of intoxicating drinks tends to destroy domestic happiness. It changes the affectionate husband into a deranged and cruel tyrant, and causes him to abuse his wife and children; and drive them from their home, even at the most unseasonable hours. Many are the wives and children that have been driven by drunken fathers and husbands from their homes, in the dark and stormy nights of winter. Many are the women and children that, by intemperate fathers and husbands, have been reduced to poverty, degradation, and want. How many thousands, by such means, have been clothed in rags, and brought up in ignorance and vice. Thus the use of intoxicating drinks tends to rob mothers and children of their most precious rights. Every mother has a right to protection and support from her husband; and children have a right to receive a good example, support and education from their fathers. And ought not mothers and children to have these rights secured to them by legal enactments, with suitable penalties?

Third. The use of intoxicating drinks tends to the perpetration of crime, and

the destruction of life. Adultery, fornication, theft, and murder often result from intoxication. Many, when drunk, have murdered their own wives and children, and not a few have murdered their friends and neighbors. Most of the crimes perpetrated against society have originated, directly or indirectly, from intemperate habits. Most of the steamboat and railroad disasters, by which thousands have been brought to sudden death, have been the results of drunkenness. By the use of intoxicating drinks, vast multitudes have brought themselves to an untimely grave. A vast number of lives may be saved, and an immense amount of crime prevented, by enacting laws to abolish the means of intemperance.

Fourth. The use of intoxicating drinks tends to tax the industry of the people. The pauperism of the country, with little exception, is occasioned by intemperance. The industrious and sober citizens are taxed to support the paupers made by intoxicating drinks. And they are also taxed to pay the costs resulting from the crimes committed under the influence of intoxication. Hence the use of intoxicating drinks does rob the honest and industrious citizens of their just earnings; and, therefore, it should be prohibited by law, with penalties sufficient to secure the rights of the virtuous and industrious classes of the community.

The man who retails intoxicating drinks among his neighbors does vastly more injury to society than the man who counterfeits money or steals horses. He ruins forever his neighbors' children, by inducing them into intemperate habits. In the same way, he ruins husbands and fathers, and reduces their families to poverty and want; he destroys their peace, deprives them of support, and endangers their lives. He ruins health, and brings on untimely death; and he is ever liable to

occasion direct murder, and the worst forms of crime. Now, why should there not be a law to punish this man in proportion to the injury he does? Has not society a right to be secured against such injury? Will not all, who desire to promote the good of society and the best interests of their fellow men, unite in voting for such legislators as will enact laws to banish from the community the means of intoxication? On this important question let there be but one Church and one political party. Let the use of intoxicating drinks be abolished, and many sources of sorrow will be dried up; many of the burdens of society will be thrown off, and thousands, now sunk in hopeless degradation, poverty, ignorance, and vice, will be elevated to become the purified sons and daughters of the Almighty. Heaven will rejoice and earth will be glad.—*A Reform Tract.*

JOHN ELIOT.

Among the treasures of a famous college in the United States is a Bible which nobody in the world is able to read. It is printed in a language that nobody speaks. The "last of the Mohicans" was the last man who could handle it in the same familiar way as you handle yours; and every boy who loves a stirring tale knows that *he* vanished many scores of years ago.

That Indian Bible was the work of John Eliot, an Essex man, who followed the Pilgrim Fathers to America in 1631, when Charles and Laud were making England too uncomfortable a place for quiet souls to live in, and serve God according to their conscience. He was only twenty-seven then—a clever, resolute, pious youth, of the same brave breed as Cromwell, though called to prove his bravery in other ways and among other scenes. In his teens he had coveted to be a minister; now

among his fellow-exiles, not far from Boston, he found a congregation.

But he had no sooner begun to preach than he dreamed a dream. All around him and far beyond were the wigwams of the Redskins. What sort of people they were you could tell me better, perhaps, than I can tell you. Fond of war and the buffalo chase, pain-proof, proud, cunning, cruel to captives, sharp-eyed, sharp-witted, trackers of finer instinct than the hound, delighting in tomahawks and scalps, and yells and paint, yet capable of generous things, solemn in council, and as faithful to the pipe of peace as the white man to the flag of truce—with what a fearful joy have you roved the forest with them, or paddled along the lake, or dashed across the prairie, or camped in a cleft of the hills, while, so far as appearances went, you were only poring over a book by the fire that bore on its title-page the name of Cooper or Mayne Reid!

Eliot's dream was to rescue these red men from their wild and evil life, gather them into "towns," and make them Christian. So he set himself to learn their tongue. It cost him fifteen years of patient toil. And little wonder; for sometimes a native word was forty-one letters long! At last, in 1646, he stood face to face with a purely Indian audience in a great chief's wigwam, preached the first sermon ever preached to such as they on American soil, spent three whole hours in talk with them, and went home highly pleased with the planting of his mustard-seed. Two weeks later he discovered an old warrior weeping lest it should be too late to find God. Two weeks more, and he heard the great chief himself repeating to his "braves" the old, old story of Jesus and His love. Then as the number of "praying Indians" grew, he got grant after grant of land on which to settle them.

Farther and farther from his centre he journeyed, sometimes under a Sachem's escort, sometimes alone, preaching as he went, in forest or swamp, to as many as would listen. Hardship and danger were the twin comrades of every step. "I have not been dry, night nor day," he wrote to a friend, "from the third day of the week to the sixth, but have traveled from place to place in that condition, and at night I pull off my boots, wring my stockings, and on with them again, and so continue * * * But God steps in and helps me." What but the help of God, too, saved him from the snares of chiefs who hated his work and sought his life? What but the help of God kept him steadfast and hopeful, when his own countrymen mocked and slandered him, and put all sorts of obstacles in his way?

His first convert was John Hiacoomes, who became afterwards a devoted minister of the gospel. One day there was a great meeting of Indians, heathen and Christian. They were all talking about the Powaws, or medicine-men, who had vast power and did much harm. "Who does not fear the Powaws?" somebody asked; "there is no man who does not fear them." Up rose Hiacoomes to make reply. All eyes were fixed on him as the brave words followed: "Though they may hurt such as fear them, yet I trust in the great God of heaven and earth, and therefore all the Powaws in the world can do me no harm; I fear them not." Friend and foe expected some dreadful thing to befall him for his bold speech. But "after they had looked a great while," as the barbarians of Melita looked on Paul, "and saw no harm come to him, they changed their minds;" and when the meeting was over, no fewer than twenty-two of John's heathen neighbors pressed forward to embrace the truth that had made him free.

I may not tarry to tell you how the

work sped on, until, in 1674, there were as many as 1,100 "praying Indians" in fourteen towns, or how "our Eliot," as friends loved to call him, founded settlements, built churches and schools, trained native ministers, and translated books, until war came, and shattered the labors of a lifetime. Yet he never lost heart. Even in old age he could say: "My understanding fails me, my memory fails me, but I thank God, my charity holds out still. I find that rather grows than fails." When too weak to go a journey, he begged families to send their negro servants to him once a week for Bible teaching. But the end was not far off. The last waters were already laving his feet. For nearly sixty years he had done the work of an evangelist. Then on a May-day in 1690, with the cry, "Welcome joy! Come, Lord, come!" on his lips, this good and faithful servant of Jesus Christ passed over, and all the trumpets sounded for him on the other side.

Memorable words were written of him by the young Puritan friend who has handed down the story of his life: "He would ring a loud curfew-bell wherever he saw the Fires of Animosity." * * * "He was perpetually jogging the wheel of prayer." * * * "We cannot say that we ever saw him walking any whither, but he was therein walking with God; wherever he sate, he had God by him; and it was in the everlasting Arms of God that he slept at night." A man of peace, a man of prayer, a man of God!

More memorable still is a sentence of his own, set first at the foot of his Indian grammar:

Prayers and pains
through faith in Jesus Christ
will do anything.

And that explains how John Eliot is honored by you and me to-day as the Apostle of the Indians.—*Morning Rays.*

MEMORIALS OF TAMATE.

On Sabbath, March 9, the steamship John Williams was at anchor off Daru, with her flags at half-mast, as were those on the Niué, the Government offices, and the stores on shore. It was the day on which the remains of our "Tamate" were to be laid beside those of his wife. Two boats left the John Williams, taking many of the New Guinea missionaries and their wives, with the officers and crew of the ship. In the first boat, covered with the Union Jack, was a casket bearing this inscription: "The skull of James Chalmers, recovered from Goaribari, by the natives of which place he was massacred on April 8, 1901."

On shore the party were met by the resident missionary (Rev. E. B. Riley), the Government officers, storekeepers, and the natives of the place and the near villages. Near to the native houses, the grave where Tamate had placed the body of his wife only so short a time before his own death had been opened, and in it was put, with many a loving thought, all that was left of Tamate, while the burial service was read by one of the missionaries. The casket was placed in position by "Bob," who for a quarter of a century has been in the L. M. S. ships, first in the John Williams, and then in charge of the Niué with Tamate in the Fly River and Torres Straits. The Cook Island crew of the John Williams, standing round the grave, paid their last tribute to one who was for many years their own missionary, by singing the Rarotongan version of "In heaven we part no more."

At an English service subsequently held on the Custom House verandah, the Rev. A. Pearse made a special reference to Tamate's life.

* * * *

By the present generation "Tamate"

will be remembered and loved; but that generations yet to come in Thursday Island may know of him a memorial has been placed in the Quetta Memorial Cathedral.

Soon after Tamate's murder, one of his colleagues gave a lantern lecture in the School of Arts, Thursday Island, with a view to starting a fund for some memorial. Tamate's old friend, the Hon. J. Douglas, C. M. G., presided, and with the Vicar (Rev. W. P. Glover), took an interest in forwarding the movement. Men of all classes and many nationalities have helped, and the result is now seen in a large white marble font in the Quetta Memorial Cathedral. It bears this inscription:

"To the Glory of God and in memory of the Rev. James Chalmers (Tamate), of the London Missionary Society, who, together with the Rev. O. F. Tomkins, was killed by the natives of Goaribari, British New Guinea, on April 8, 1901, after a life of devoted service. Erected by his friends at Thursday Island, October, 1902."

On Sabbath, November 9, a special dedication service was held in the cathedral, when (to quote the *Torres Straits Pilot*), "the congregation was a very large one, representatives of all classes being present."—*H. M. D. in Chronicle of London Missionary Society.*

NATIVE TEACHER'S SERMON.*

Text—Luke xi, 21, 22. When a strong man armed keepeth his palace, his goods are in peace, etc.

Yesterday we were gathered together to share in the feast that Jesus gave for us. He wants us to fight for Him, and He has given us armor and arms to fight with. Satan is angry with us because we have eaten of this feast, and he will try to spoil our house—our soul—and tear it down.

* Preached on Monday after communion.

I will tell you three things that he will do to us :

1. He will try to make a way into our hearts.

2. He will hide in the path to watch us.

3. He will block up the path to try to shut us out from getting eternal life.

1. Yesterday the missionary told you to provide "bags that wax not old" to keep the good word, so that it would not fall out. You see this basket [here he held up a native basket]—there is a hole in it. What has caused it? A rat. Satan will make a hole in our hearts so that he may get in. But perhaps the beginning of the hole was with ourselves. Perhaps I put a biscuit or nice smelling food in this basket that drew the rat, and so it made a hole in it to get at the food. The fault was my own. I was stupid, and should not have put the food there. This is what we do with our hearts. We allow something to get inside to draw Satan, and he finds a way in, because he sees we are willing to let him come in.

2. Satan will hide in the side of the path when you are walking on it. He will rush out and trip you, and leave you

wounded, as the thieves wounded the man going down to Jericho, and left him lying on the ground. The Samaritan came and helped him; and so, when Satan throws you down, Jesus will come to help you, and will heal your wounds.

3. Satan tries to block our path to keep us from getting eternal life. But, if Satan is strong, we have One who is stronger, and He will help us. If we are servants of Jesus we have a sword, and we have strength that Jesus gives us. Let us strike Satan with this sword, but when we are fighting, let us take care that we do not turn round and strike Jesus, as Judas did.

Your missionary has been teaching you, but he is soon going away for a time. Let us not sleep when he is away, but remember the words of Jesus to "watch." The Holy Spirit will put our hearts right. If we have not the Holy Spirit, then we are "none of His." If we have not His Spirit in our hearts, we quarrel, and fight, and say bad words. These things are the fruit of Satan's work. Let us turn to Jesus and He will give us life. My words are finished.—*New Hebrides Magazine.*

Nancy Lincoln's Bible is one of the interesting relics to be seen by the visitor to the Lincoln Museum in Washington. Its paper, printing, binding and general make-up are much the same as other books published 100 years ago. This volume came from the press in 1799. On the inside of the first cover is the name of the great emancipator, written by himself prior to the death of his mother, which occurred in his tenth year.

Out of this book the mother read twice daily to her children, and followed that reading with prayer. As a consequence Abraham became a lover of its contents and a close student of its teachings. President Roosevelt declares that he mastered it as he never did any other book. His fine diction was acquired in a great degree from its study and its precepts were largely instrumental in shaping his conduct and character.—*Christian Intelligencer.*

You must not amuse yourself with going from side to side, when duty calls you straight on; nor make difficulties when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed. Not I, but the grace of God which is with me."—*Francis de Sales.*

EDITORIAL NOTES.

—OLIVE TREES invites articles on missionary or kindred themes from those who are interested in the work that it represents. Address

R. M. SOMMERVILLE,
327 W. 56th St.,
New York.

—Attention is again called to the need of two more ministers in the foreign field. It seems strange that no one is ready to go to the help of Rev. R. J. Dodds in Asia Minor, when licentiates are unable to get preaching for full time in this country. They can find work there seven days in the week, with the prospect of grander results than will ever follow their ministry in the United States. When Garibaldi, years ago, appealed to the young men to enlist under his banner, they asked him what inducements he had to offer. His reply was: "Poverty, hardships, wounds, and—victory." Fired with his spirit they tossed their hats in the air and enlisted at once. The result was a free Italy. The great Captain of Salvation, in appealing to the young ministers of the Reformed Presbyterian Church for volunteers to serve in Turkey, offers hardships, conflicts, wounds and—victory. Who is ready to take part under His leadership in the emancipation of an Empire from its present servitude to false religions and the grossest immorality? There should be many.

A young woman is also needed for school work. The only qualifications are good health, a missionary spirit, teaching ability and a desire to save souls.

—Attention is called to what Miss Sterrett says in her letter about the need of a wall around the burial place in Mersina,

and to the receipts for that purpose acknowledged on page 155 of August number. The acknowledgments show that not more than half enough has been given to do the work, and, as the wall cannot be begun until the full amount asked for has been contributed, there should be no delay in sending an offering to Treasurer Walter T. Miller, that he may be able to remit \$250 more to the Mission.

—The Women's Missionary Society of the Pittsburgh Presbytery adopted a new plan of work at the convention of 1903. They recommend "that a class be formed in every society for the study of Missions," taking up those of our own Church, at home and abroad, this year. Their synopsis of study is as follows:

"First. Country.

- a. Size.
- b. Population.
- c. Industries.
- d. Commercial possibilities.

Second. People.

- a. History of people.
- b. Habits and customs.
- c. Position of women }
 - marriage,
 - domestic
 - customs.
- d. Education and religion.

Third. The Mission.

- a. When founded.
- b. First missionaries in the field.
- c. Buildings for carrying on the work.
- d. Number of people reached.
- e. Different classes and class reached.
- f. Extent of Mission.
- g. Missionaries—Number of workers with biographical sketch of each.
- h. Medical work."

Such a course of study could not fail to awaken a more intelligent interest in the missionary operations of the Church, and we should like to see it taken up and followed out in every congregation.

The society wisely emphasize the importance of prayer, but their idea of cycle praying, however popular in the present day, does not seem to meet the need. Personally we have not yet learned to pray to order, and we cannot commend that method to others. Nor is there a hint in the suggested cycle that more men and women are needed at once, as some brethren in the field are ready to break down under the burden they are forced to carry. The old-fashioned way of praying every day for all the missionaries, allowing special circumstances to mold the petitions, and never forgetting to plead with the Lord of the harvest to thrust out more laborers, is the true plan. The essential thing is definiteness and holding on to God until He gives the blessing.

The fourth recommendation of the society we heartily endorse:

"Inasmuch as we believe that by the study of Missions the spirit of liberality will be promoted and that intelligent giving will follow, and that as God Who has given us the whole, has thought meet to ask a tenth from us, not for His benefit, but for our own; let us not be satisfied with giving a tenth, but let us give to Missions in such a way that *we* will know that we have given, and that the heathen will know it and that our Heavenly Father will know it and reward us for it."

—OLIVE TREES acknowledges having received and passed on to the Treasurer for the Hospital at Latakia, Syria, \$20 from the Y. P. S. C. E. of the Central Congregation of Allegheny, Pa., through their treasurer, W. A. Russell, D.D.S., and \$20 from the Missionary Society of

Oil Creek Congregation through Rev. S. J. Crowe, D.D.

—Since last report we have received one contribution towards the salary of Elders' Missionary for 1903:

Memorial of late Jas. R. McKee, Allegheny, Pa., \$10.

One also from the young women towards the salary of their Missionary for 1903:

Mrs. Eda S. E. McKee, Allegheny, Pa., \$15.

To this fund we have added \$70 of tithe money handed us a few weeks ago by a woman of Second New York.

—Mr. J. R. Dill, Secretary of the National Reform Association in Bible Institute Work, reports, in a private letter, that since the first of May, covering about ninety days, he has held five Institutes and conducted forty other meetings, at which almost every phase of reform work was presented. He speaks of splendid audiences, and expresses the hope that our readers will pray that he may have an ever widening door of opportunity.

—We are indebted to the Board of Foreign Missions of the Presbyterian Church in the United States of America for a copy of its Sixty-Sixth Annual Report, presented to the General Assembly May, 1903. It indicates encouraging progress in every department of the work under the supervision of the Board. "The additions on confession of faith," writes Secretary A. W. Halsey, "to our Mission churches during the past year indicates a great awakening. 5,227 new members have been added to the roll. The previous year there were 5,241, this being the largest number, with a single exception, in any year of the Board's history.

"A retrospective glance may be helpful. At the close of the first thirty years of the

Board's work the membership of the native Church was 765. In sixty years it amounted to 30,479. The sixty-sixth report shows 46,540. In 1833 there were seven American missionaries under care of the Board. In 1863 there were 152 American missionaries and ninety-nine native workers. In 1903 there were 781 missionaries and 1,988 native workers on the field. These figures indicate a steady spiritual growth.

"The Board to-day has 127 stations, 1,492 out-stations, 764 schools, 27,370 pupils in schools, 38,342 Sabbath school scholars, 693 churches (312 of these are in Korea, and it is scarcely proper to call them churches. They are rather groups of believers.), 122 students for the ministry, ten printing presses which last year printed 107,938,713 pages, and ninety-one hospitals and dispensaries which treated during the year 290,103 patients."

—OLIVE TREES has received the following books from the Fleming H. Revell Co., New York, Chicago and Toronto:

A Miracle of African Missions. By John Bell, Baptist Missionary, Wathen, Congo. Price, 60 cents, net.

This is a remarkable story of a Congo convert that all who are looking for fresh illustrations that the gospel is the power of God unto salvation will buy. It is worth ten times the money as a stimulus to missionary effort in heathen lands. Read this sentence from the Introductory Note: "The record of Matula's unswerving faithfulness to his Saviour under

the most bitter and cruel persecution, his calm trustfulness in God in the prospect of immediate death at the hands of his powerful enemies, his unbroken assurance of the overruling Providence of his Father in heaven, and the utter absence of anything like fear in the presence of the spite, treachery, and malice of his persecutors, cannot but call forth devout thankfulness that the power of Divine grace was so strikingly manifested, and that to-day the effects resulting from his noble testimony are so manifestly seen in the changes that have come over his native town of Mongo, from which he was driven out by his enemies, but where a house of prayer has since been erected, the ruling chief, Lunenga, been baptized, and between sixty and seventy children in regular school attendance, taught by a native Christian teacher." This man was born in darkest Africa, and was brought up under the most degrading conditions of pagan ignorance and superstition.

Under Our Flag. By Alice M. Guernsey. Price, 50 cents, net.

This is the first of a series of interdenominational text-books for the use of missionary societies. Its contents are: "The Southern Negro," "The Southern Mountaineer," "Alaska," "Hawaii," "The Indians," "The Spanish-Speaking Americans," and "The Mormons." We commend it as a treasury of reliable facts and illustrative incidents to all who are interested in the missionary fields whose conditions and needs it describes.

The sainted Baxter's one regret at the close of his life was couched in these words: "I remember no one sin that my conscience doth so much accuse and judge me for, as for doing so little for the saving of men's souls, and for dealing no more fervently and earnestly with them for their conversion."

I cannot consent, as your Queen, to take revenue from that which destroys the bodies and souls of my subjects.—*Queen of Madagascar.*

MAP OF THE MISSION FIELDS OF THE REFORMED PRESBYTERIAN CHURCH
 IN SYRIA, THE ISLAND OF CYPRUS, AND
 ADJOINING PARTS OF TURKEY IN ASIA...

This map is about 60 x 65 inches in size, conforms to the best geographical authorities and the workmanship is in all respects of standard quality.
 It indicates by distinctive legends the location and relative importance of towns or villages where schools are or have been in operation.

The regular price of the map is \$3.00.
 Sabbath Schools can have it for \$2.00 and 13 cents for postage.

ADDRESS
OLIVE TREES, 327 West 56th Street, New York.

GENEVA COLLEGE. The only College in the U. S. under control of the Reformed Presbyterian Synod, O. S.

NEW COURSES, Our papers accepted at Columbia, Princeton, Cornell, Michigan
 NEW FACILITIES, University. Better work is being done, year by year.
 NEW BUILDINGS, Children of Clergymen Have Tuition at Half Rates.

Write for particulars to
W. P. JOHNSTON, Pres.
BEAVER FALLS, PA.

WILLIAM R. JENKINS,
 Publisher, Bookseller, Stationer and Printer,
 Publisher and Importer of FRENCH BOOKS.
 851 & 853 SIXTH AVENUE,
 N. W. Cor. of 48th Street, NEW YORK.

CARD ENGRAVING, STAMPING, WEDDING INVITATIONS,
 PICTURES AND PICTURE FRAMING.
 SEND FOR CATALOGUE.

MACKEOWN'S
 EYESIGHT TESTING ROOMS for SPECTACLES.
 NEW YORK:

24 EAST 42d STREET, Branch, 16 JOHN STREET,
 Telephone, 6643-38th St. Telephone, 956-Cortlandt.

The downtown branch will be a great convenience to many of our patrons who find it difficult to come to our uptown rooms, and especially to those who travel by the downtown ferries.

Glasses made at one place can be duplicated or repaired at the other, either by mail, telegram or 'phone.

J. J. MACKEOWN.

Telephone, 2700 Franklin Established 1800

THE J. W. PRATT Co.
 Printers and
 Manufacturing Stationers
 52 to 58 DUANE STREET
 NEW YORK

ROBERT L. McCLEAN. TELEPHONE, 1377-38TH ST.

WM. McCLEAN'S SON,

Funeral Director, .

Licensed Embalmer

569 SEVENTH AVENUE,

Bel. 10th and 41st Streets. NEW YORK.

WRITE **JAMES S. TIBBY, Pittsburg, Pa. (P. O. Box 1022),** when you want the following COVENANTER LITERATURE:

- PSALTERS, OLD AND NEW VERSION PSALMS.
- BOOK OF TESTIMONY AND DISCIPLINE.
- COVENANT AND PASTORAL LETTER.
- MEMORIAL VOLUME.
- CATALOGUE OF PROFESSORS AND STUDENTS OF THE SEMINARY.
- PSALM SELECTIONS FOR CONVENTIONS AND SCHOOLS.



TWO VIEWS OF LARNACA CHAPEL, CYPRUS.

